Sixth Chapter, which telleth of drinking.[5]

As to drinking, there, also was a delusion of the ancients, somewhat like the account of stepping over one.

And in this wise was the account of it: when, perchance, one drank; if one yet a small child drank first, and afterwards one drank who was a little older, already grown, then [the elder] restrained and took the water from the small child. He said to him: "Why dost thou wish to drink first? Thou wilt not grow large, but remain small. Now let thy elder brother drink, for he is already bigger."[6]

Injc chiquacen capitulo, ytechpa tlatoa in atlilizt-li. 271

In jtechpa atliliztli: no vncatca innezticaviliz in vevetque: çan ie achi no iuhquj in jtlatlatollo in tecuencholhujliztli. 856

Auh ivin in, ca itlatlatollo: in jquac tla ie atli, in tle ie achto atli oc piltontli: auh intla çatepan atli in ie achi tachcauh, in ie quauhtic: njman qujtlacaoaltia, qujcujlia in atl in piltontli, qujlhuja: tle ipampa in achto tatliznequj, amo tiquauhtiez, çan ye tixqujchtontiez: ma oc ie conj in motiachcauh, achic ca ie quauhtic.

Seventh Chapter, which telleth of him who dipped into the cooking pot.

Of this there was also a delusion of the natives, known especially of the men. And in this wise was it known: when, perhaps, men ate, and one only dipped into the cooking pot — not into a sauce dish — then also the mothers and fathers restrained him. They said to him: "Do not dip into the cooking pot; there [in war] thou wilt leave thy captives. If thou goest to war, none wilt thou seize; no one will become thy captive."

Injc chicome capitulo, ytechpa tlatoa: in aquin xocco ontlapaloa. 264

In jtechpa in: no vncatca innetlapololtiliz, in njcan tlaca: oc cenca intechpa mocaquj in toquichtin. Auh ivin in mocaquj: in jquac intla tlaqua toquichti: auh çan xocco, in ontlapalotica, amo molcaxic: njman no qujtlacaoaltia in tenanoan, in tetaoan, qujlhvia: macamo xocco xontlatlapalo, vncan tiquimoncaoa in momalhoan: intla tiaz iavc, aiac ticaciz, aiac momal muchioaz. 726

Eighth Chapter, which telleth of tamales stuck [to the cooking pot].

Concerning tamales stuck [to the cooking pot] as another deception of the natives, it was said that the men and women would not eat them. It was stated that if the men were to eat them, when they would shoot arrows in warfare, the arrow which was shot would not find its mark. Or perchance therefore they might die, or one's wife would with difficulty bear children.

And just so was it as to a woman. If she were to eat tamales which had stuck [to the cooking pot], she could not bear children. Her child would only adhere to and thus die in her womb. Therefore the mothers sternly forbade them to eat tamales which had stuck [to the cooking pot].

Injc chicuei capitulo, ytechpa tlatoa in jxqujuhquj tamalli. 264

In jtechpa in jxqujuhquj tamalli: oc no centlamantli inneztlacaviliz in njcan tlaca, qujlmach amo vel qujquazque, in oquichtin, ioan cioa: qujlmach intla quiquazque toquichti, amo axcan in quiçaz mjtl, injc quimjnazque iauc: auh anoçe ic mjquiz, yoan aiaxcan tlacachioaz in jnamic.

Auh çan ie no yuhquj in jtechpa cioatl: intla qujquaz ixquiuhquj tamalli, amo vellacachioaz: çan itech ixquivviz in jconeuh, ic mjquiz in iiti: ipampa cenca qujtecaoaltiaia in tenanoan, injc amo moquaz, in jxquiuhquj tamalli.

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5. Corresponding Spanish text: *"quiere decir, beber el mayor, antes del mayor."*

6. *Ibid.*: *"si bueno dos hermanos. Si el mayor bueno primero, decialo: el mayor: no bueno primero, que yo: porque si bueno primero, no crecera: sino quedarse ha, como antes quera."* See also Carochi, *op. cit.*, p. 526: *"Achic, es adverbio, con que se nombra . . . que es diferencia entre una persona, o cosa, y otra."*